potent, and infinitely powerful; and, therefore, Neither matter, nor any thing else, can exist of itself independently upon God; but he is the sole principle and source, from which all things are derived.

But because this infinite power is a thing, which the Atheists quarrel much withal, as if it were altogether unintelligible, and therefore impossible ; we shall here briefly declare the sense of it, and render it (as we think) easily intelligible or conceivable, in these two following steps: fir^t, that by infinite power is meant nothing else but perfect power, or else, as Simplicius calls it, oAty Siiva^tc, a whole and entire power,—such as Bath no allay and mixture of impotency, nor any defect of power mingled with it. And then, again, that this perfect power (which is also the same with infinite) is really nothing else liut a power of producing and doing all whatsoever is conceivable, and which does not imply a contradiction; for conception is the only measure of power and its extent, as shall be shewed more fully in due place.

Now, here we think fit to observe, that the Pagan Theists did themselves also vulgarly acknowledge omnipotence as an attribute of the Deity; which might be proved from sundry passages of their writings :—

Homer. Od. *$**

EU? ayafloVrs >at)tovT£ &$o~, Juvarat *y&g Aira*

- Deas aliud post aliud

<Jijpiter, bonuxnque malumque-daf, potcst

enim omnia. [a] Vcrs. 226, 227.